

# CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 52.

| \$1 50 in advance. |

PROVIDENCE, R. I. SATURDAY, JULY 30, 1825.

| \$2 at the end of the year. |

## CHRISTIAN TELESCOPE.

PRINTED AND PUBLISHED EVERY SATURDAY,

By BARZILLAI CRANSTON,

At No. 8, North Main-Street (3d story) near the  
Market-House.

Rev. DAVID PICKERING, Editor.

### AN ADDRESS,

Delivered at the laying of the Corner Stone of the  
Universalist Chapel, Westminster-Street,  
July 18th, 1825,

BY DAVID PICKERING.

[PUBLISHED BY REQUEST.]

*My Brethren, Friends, and Fellow-Citizens,*

The occasion on which we are assembled is of a character which is calculated to excite emotions of gratitude and to inspire our hearts with confidence in the goodness of that Almighty Being, whose unerring wisdom directs every providence, and whose all-powerful hand sustains the universe.

It is an occasion on which every philanthropic heart must rejoice. Nor will any, who are worthy to be ranked among the liberal and enlightened disciples of Christ, feel a sensation of regret at beholding the foundations of an edifice laid, which has for its object the promotion of God's glory, and the advancement of his rational offspring in the knowledge of his character, of his will, and of his grace.

The custom of laying the *corner stones* of public edifices is of high and honourable antiquity; and that of depositing memorials for the instruction of generations yet unborn, may be traced in the records of tradition to a period beyond the existence of the post-deluvian world. We are furnished, by this, and similar methods of deposite, with the means of transmitting to posterity, a knowledge of the period in which we live; with an epitome of our views, or sentiments; with specimens of the arts and sciences; with the state and feelings of society; together with any information which may be deemed of value to future generations; and in a manner too, which bids defiance to the unsparing ravages of desolating elements. Therefore, to improve such opportunities, and to avail ourselves of such means may be considered as a duty which we owe to the generations that may arise in long succession after us, and to whom these monuments may serve, not only as antiquarian curiosities, but as interesting items of history when the hands which are now employed in this truly laudable enterprise shall have mouldered into dust. It is a truth which ought ever to be kept in view, that we live and act, not only for the present, but for future generations: And that the generations which are to succeed us will either be influenced to cherish the memory of their ancestors with gratitude, or to bury them in the shades of dark oblivion. If virtue, promptitude and decision mark our course, our posterity cannot but approve and admire; and

they will be emulous to merit the names we bear.

But it may, and doubtless will be said, that our views are dissimilar from those of the multitude, and are disapproved by a majority of those who profess the christian religion. This we are ready to admit; and at the same time we would inquire, are we the first dissenters in the christian community? Have not our ancestors claimed the right of deciding for themselves in matters of faith? Have they not, by protesting against what they conceived to be the errors of the Catholick church, virtually acknowledged our right to differ from their opinions, and to make still farther improvements in the science of reformation? Will they, *can* they answer for us at the tribunal of divine justice, provided we adopt, *without examination*, their peculiar views of the doctrine of Christ? They will set up no such pretensions: and however great their anxiety that we should adopt *their* religious tenets, they will, notwithstanding, acknowledge that we are in duty bound to examine the subject for ourselves, and to act from the force of honest conviction. In such examination we have freely indulged; and the result has been a *full* conviction that many errors, still retained in the popular creeds of modern theology, and equally subversive of the benevolent designs of the gospel as those of which the early protestants complained, remain to be exposed and removed by the resplendent power and prevalence of truth.

The recollection that we are placed by divine Providence in a world where diversity of sentiment prevails, should at least serve us as a faithful memento against the indulgence of immoderate zeal in opposing the sentiments of others, and the spirit of rash impetuosity in the advancement and defence of our own. The fact that a diversity of opinion does exist, proves that the human understanding is in a greater or less degree liable to err: And hence arises the necessity of calling into action every power of the human mind for the acquisition of that truth which alone can impart the blessing of spiritual freedom to man.

We have endeavoured, as far as possible, to profit by the wisdom and experience of past ages. We have examined with care the creeds of many generations, and compared them with the only standard of true wisdom, the scriptures of holy inspiration: And after a patient and laborious investigation, we have been constrained either to abandon the scriptures, or to reject with firmness and oppose with candour all the essential errors which are, according to our honest conviction, embodied in the systems of popular theology.

The reflection, that we are intelligent beings, and that we are created for an eternal existence, must, by a natural influence, incline us to examine with deep concern those sacred truths which are placed within our reach by the blessing of revelation. In so doing, we have been led to conclusions, in some

respects, widely different from the majority of those who profess to be the followers of the Lamb. We claim no rights which we are unwilling that others should enjoy; nor do we exercise any privileges for which we have not been furnished with the example of all protestant churches. For it cannot but occur to you, my friends, that important changes in the opinions of the religious world have been marked by a long, and in some respects, splendid succession of centuries. Light has been gradually breaking in upon the human mind, and the mists of superstition have been steadily receding before the majesty of truth.

To every reflecting and unbiassed mind, this truth evinces the practicability of still farther improvement in the great and interesting science of christian theology. And we venture to assert that no period since the magic power of the Papal See was first broken in Europe, has been marked by such rapid improvements and astonishing changes as that of the last half century.

Turn back the page of history for fifty years, and you behold the great mass of the American population confiding their spiritual concerns almost entirely to the decision of their religious instructors, whose bare *ipse dixit* was sufficient in the estimation of the multitude to settle all controversies in matters of faith and practice. Doctrines, the most incoherent and absurd, have been received and acknowledged as evangelical, without the supports of either reason or evidence. But the darkness which has so long bound the elastic mind of man, is fast giving way to the effulgent power of revelation, and reason begins again to exert those noble energies for which it was originally designed.

The class of religionists to which we belong has contributed in an eminent degree to the emancipation of the human mind, by calling in question the unreasonable dogmas of the church; and by fearlessly entering the field of investigation, they have led the van in the most important controversies which have agitated the minds of the christian community for fifty years. Their investigations have resulted in a glorious change. The public mind has been roused from a state of indifference, to the most interesting inquiries; and these inquiries have contributed to the rapid advancement of liberal and enlightened views.

When the venerable Murray, who rose with the brightness of a morning star, when all the constellations of heaven were obscured, first transmitted the borrowed rays of truth to the highly favoured region in which we live, how dreary and unpropitious was the prospect before him! Surrounded by strangers, both to his person and to the heavenly message of peace and love which he proclaimed, he had little to expect from them, other than a systematick opposition, the bitterness of reproach, and the unsparing slanders of a persecuting tongue. But the frowns



of ecclesiastical dignitaries never intimidated his soul. He endured fatigue and privation without complaining of the hardness of his lot, and nobly faced the foes of truth, bidding defiance to all the discouragements and dangers of the way. His mind was formed for perseverance; and he 'cast his bread upon the waters' with a firm reliance upon the faithfulness of that God, who had said, "thou shalt find it after many days."

While he widely disseminated the precious seed (the doctrine of never-ending happiness by grace alone,) his mind looked forward and embraced with unspeakable gratitude, the abundant success of his arduous labours: And before his sun of life sunk to rise no more till the glorious morn of the resurrection, he beheld with indescribable emotions, a numerous band of joyful reapers, offering from many an extended field the first ripe fruits of an abundant harvest! A vision this, which his eager soul had long sought in prayer, and on which his grateful mind had dwelt with the most delightful anticipations.

I forbear to mention the abundant and useful labours of many others, whose zeal and perseverance in the cause of truth have entitled them to the gratitude, veneration and respect of their brethren; and whose pious devotion to the interest and advancement of the gospel has designated them as worthy the imitation of the virtuous in every succeeding age.

Without a farther notice of the virtues and indefatigable zeal of those worthy labourers in the vineyard of our common Lord, we turn to indulge a momentary retrospect of the gradual, but certain progress of the cause of evangelical truth in this liberal and enlightened portion of our happy country.

At the period to which we have before adverted, the walls of the sanctuary of religious worship, *borrowed for the convenience of an itinerant stranger*, first echoed to the sound of universal grace, which dropped in strains of flowing eloquence from the lips of a transatlantic messenger. It proved a welcome cordial to the heart oppressed with grief, and gave the mourner joy. It penetrated even to the deep recesses of misery's dark domain, and bade the trembling captive burst the chains of spiritual bondage, and assert his claim to the freedom of a citizen of Zion!

Few, indeed, at first believed the heavenly message. More than forty years rolled away, and yet the Abrahamick believers remained without a rallying point, in the social sense of the term; without a public sanctuary which they could call their own. But the seeds of truth were sown—The divine illuminations of the gospel had gone forth; and under the culturing hand of divine wisdom, when the gentle showers of heavenly grace descended, the seed long buried began to vegetate, and an ample harvest of joyful converts to "the faith once delivered to the saints" evinced the omnipotence of the word of God! a stately edifice for the worship of the King eternal, soon testified the spirit of christian zeal and perseverance which animated the hearts of the friends of truth. Multitudes flocked to witness the solemnities of its dedication; the number of stated and uniform worshippers were daily increasing, and every heart seemed to join in the sentiments of sa-

cred song, with which the sanctuary of the Most High resounded, and every eye sparkled with joy at the sacred enunciation of glad tidings from above—of "peace on earth and good will to man!"

Thus, amidst the gently flowing current of prosperity we were floating along, inhaling the grateful odours of peace and fraternal affection, which were borne on the wings of every passing zephyr, till the unruffled stillness of the midnight hour was suddenly broken by peals which rent the air, and warned the unsuspecting inhabitants of our flourishing metropolis of one of the most alarming conflagrations which had ever demanded their united energies! The devouring element extended its ravages with an astonishing rapidity, and soon encircled in its melting embraces the peaceful sanctuary of devotion! It is in vain to attempt a description of our feelings at that awful and terrific moment, when the flames in curling grandeur ascended the lofty dome, and wrapped in liquid sheets the glittering spire above, bidding defiance to the feeble efforts of the numerous host below, and threatening to envelop in undistinguished ruin the most valuable and populous part of this flourishing seat of religious liberty. Trembling, and consternation, and horror seized every heart, and were visible upon the countenances of the whole multitude! Every nerve was strained to its utmost tension in the last desperate effort to stay the unsparing hand of desolation, and arrest the progress of impending ruin! Heaven in smiles of mercy looked down from above and blessed that effort, and said to the destroying angel, "it is enough!" But our sanctuary is consumed:—We have walked in pensive silence over, and now stand in the midst of its ruins!—We have reflected with melancholly retrospection upon the seasons of devotion which we have spent beneath the consecrated dome which is now no more! We stand amidst its crumbling walls, and with deep affection exclaim: here our hearts have accompanied our voices in the songs of the temple! Here the incense of our prayers has ascended to the throne of the Almighty! Here the lively oracles of God have transported our hopes to the temple of glory above:—And here, on the wings of faith our hearts have been lifted in gratitude to the King of kings, and tasted the pure delights which flow from the fountain of his grace through a glorified Redeemer! But for a time the voice of melody and of song has here ceased to flow! We stand amidst the scattered fragments of its departed glory, and the tear of sensibility gives vent to the stifled emotions of the heart.—But the prayer of devout resignation rises like holy incense from the consecrated altar of the soul, and finds acceptance at the throne of the Almighty. The foundations of a new edifice are now laid under the most favourable auspices, and the welcome and delightful anticipation of every heart is, that "the glory of this latter house shall be greater than of the former," and that the God of peace and love will here rend the veil of darkness, and shower upon us the rich profusions of his grace.

No unhallowed ambition has prompted the generous efforts of the Brethren to rebuild this temple of devotion; but the real necessity of a convenient place to assemble for the worship of God, has been

felt by all, and has called forth those noble exertions which are already in a train of successful experiment.

By the erection of this edifice, we offer to the publick a solemn pledge of our sincerity, and of our desire to enjoy in common with others the right of private judgment, and the liberty of worshipping the Supreme Being in our own way and according to the dictates of our own consciences.

We declare to the world that the promotion of the gospel of the Son of God is an object of our supreme regard, as moral beings, and that the prosperity and advancement of the cause of truth is a paramount object to that of our temporal interests: And I trust that this pledge will be regarded as sacred, and redeemed with a becoming cheerfulness by the numerous and joyful worshippers who may assemble in the sanctuary which we are now erecting to the honour of the Most High God.

The moral advantages of social and religious intercourse are too numerous and important to receive on this occasion that notice to which they are justly entitled. We can here only remark, that they are the certain avenues of innumerable and exalted pleasures, which improve the understanding, refine the taste, and rectify the moral feelings of the heart.—And the more sacredly we observe the duties which are enjoined by the religion which we profess, the more effectually shall we promote the benevolent object of the Saviour's grace, the happiness of mankind.

As we behold the triumphant march of truth, and the rapid progress of liberal and enlightened views, we cannot but rejoice in the anticipation, that the Sun of righteousness which hath arisen with healing in his wings, will, ere long, burst upon the world in the fulness of his meridian splendour; fill every temple with his glory, cause all the watchmen to see eye to eye, replenish every mind with divine knowledge, and fill every soul with pure celestial love.

#### TO OUR PATRONS.

The *First Volume* of the *CHRISTIAN TELESCOPE* closes with the present number: And we find abundant cause of gratitude to that all-wise and beneficent Being, whose goodness has directed our course through so many pleasing, and we trust, profitable scenes.

Besides the ordinary blessings of a bountiful providence which have surrounded our path, the light of reason, and the powerful effulgence and soothing influence of revelation, we have enjoyed the smiles of 'peace within our walls and prosperity within our palaces.' A general attention appears to have been given to the momentous truths which are inculcated by the religion of Christ, and a spirit of charity and forbearance has been more apparent among professors than at any former period within our recollection. Liberal and enlightened views of the gospel of Christ have been gradually advancing in proportion to the increased attention of the multitude, and to the free exercise of their reason in the investigation of scripture truth. Present appearances justify the anticipation of a general diffusion of religious knowledge, and the removal of unhallowed prejudices from the minds of the professed followers of the Lamb.



It has been our sincere desire to contribute as far as our means would permit to the promotion of free inquiry, and to soften the feelings of those whose views were dissimilar upon the great subject of the gospel in its ultimate design. How far our labours have been crowned with success time and circumstances can only determine.

The liberal patronage which the Telescope has received inspires a confidence that our labours have not been in vain. For notwithstanding the number of its patrons, no complaint has been received by us from any quarter, as to the spirit which it has uniformly breathed, or the general character of the original and selected matter with which the columns of this paper have been replenished.

Our Subscribers will please accept our sincere acknowledgments for the liberal patronage they have extended to encourage our efforts for the dissemination of religious knowledge.

The Christian Telescope will be continued, if Providence permit, through another volume: And the continuance by the present subscribers, and an increased patronage is earnestly solicited by the Publisher: while the Editor pledges himself that no reasonable exertions shall be wanting on his part to render its columns useful and entertaining. Several good writers are engaged, whose productions will doubtless enrich our columns, and present a greater variety for the mental repast of our subscribers.

That the Telescope may be rendered more and more useful in promoting the declarative glory of God, by spreading the knowledge of his grace, by leading the careless to the chamber of reflection, and the anxious trembling mind to the footstool of divine mercy and truth, that they may be filled with the bread of life, and refreshed with the waters of salvation, is the devout prayer of the Editor.

## SELECTIONS.

FROM THE UNIVERSALIST MAGAZINE.

### BIOGRAPHICAL.

*Life of the Rev. Elhanan Winchester.*

(CONCLUDED FROM PAGE 204.)

The following letters are extracted from the "Monthly Repository," an European publication.—As we are anxious to preserve every thing which throws light upon the history of Mr. Winchester, we give them to our readers.

*Paternoster-Row, Spitalfields, Jan. 10, 1823.*

SIR—Some particulars have lately come into my possession relative to the intercourse between the late Dr. Priestley and the Rev. Elhanan Winchester in America, and I beg leave to offer them as deserving to be recorded in the Monthly Repository. In conversation with a respected friend, I remarked that I was informed from undoubted authority, that the late Mr. Winchester, the Universalist, though a Trinitarian, was a most liberal christian, and possessed a truly Catholic spirit, which he evinced by his friendly conduct towards Dr. Priestley in America, after the Dr. had been expelled from his native land, by those whose intolerant spirit could not bear the freedom and energy with which that great man advocated the cause of truth and unalloyed Christianity. Wishing to possess a correct statement of the particulars, I requested my sister, who resided at that time in Philadelphia, to furnish me with any that fell within her knowledge, which she kindly and readily

did in a letter from which I have made the following extracts, and which places both of those eminent characters in an estimable light.

SAMUEL HART.

EXETER, December 10, 1822.

Dear Brother,—It is now near five and twenty years since I was in America, having sailed there from for England in the spring of 1798, and in the lapse of a quarter of a century many circumstances have faded from my mind; at your request, however, I will with cheerfulness endeavour to call back to remembrance the occurrences of those long-departed days. It is ever a pleasure to me to reflect on the character of the late Mr. Winchester, in which was combined uniformity of Christian conduct and deportment with great urbanity and benevolence of heart; and what renders his memory peculiarly estimable to me, was that artlessness of manners, singularly his own, and an unaffected liberality which he manifested towards Dr. Priestley the first winter the Doctor came down to Philadelphia to preach, and for which I was quite unprepared.

I believe that Dr. Priestley's and Mr. Winchester's being first made known to each other arose from the following circumstance: when the Doctor was coming to Philadelphia, in the autumn of 1795 or 6, I think, to deliver his first course of Lectures, (afterwards printed,) the Unitarians of Philadelphia, who were lately from England, set on foot and concluded a negotiation with the Universalists for the use, on Sunday forenoons, of a place of worship then building by them in Lombard-street, wherein Dr. Priestley might preach.

The four walls were raised and the roof on, but the internal fittings up had not been commenced: however our friends made an advance of some hundreds of dollars, and employed great activity and energy, so that very soon the house was completely benched, and a pulpit, erected, and though not quite finished, it was opened for divine service. The congregations that attended were so numerous that the house could not contain them, so that as many were obliged to stand as sit, and even the door-ways were crowded with people. Mr. Vice-President Adams was among the regular attendants, and to the best of my recollection, Mr. Winchester was never absent, and he constantly gave out the hymns when that excellent man, Dr. P. did not read them himself.

On the floor, directly in front of the pulpit, and close to it, was placed a long seat, with back and arms, and a table before it: on this seat, which was generally occupied by elderly men, members of the Universalist society, Mr. Winchester would take his place, unless he went into the pulpit with the Doctor, it being large enough to hold several: this I need not say was a strong mark of friendly-heartedness and liberality, and, in fact, gave umbrage, together with his acting as the Doctor's clerk, to some of his own people, many of whom were Antinomians. Well, thus did Mr. Winchester use to sit, placing himself so as to have the eye constantly directed to the preacher, the attention riveted to the subject, and a face beaming with heavenly love.

At the close of the course Dr. Priestley gave notice that, on the Sunday following, he intended to preach directly on the person of Christ, explaining the Unitarians' view of the subject, and that the Lord's Supper would be celebrated at the conclusion of that service: this intimation produced a sensation indeed, among the Philadelphians; they were puzzled, not being able to conceive what Unitarians or Deists, as they termed them, had to do with it. One exclaims with surprise, they receive the Lord's Supper! Another, what have they to do with Christ? Whilst others asserted, they do not believe in Christ, they are Deists. The idea was, that an Unitarian and a Deist meant, on the whole, the same thing: so concluding the former to belong as little to Christ as the latter, it naturally enough followed, in their way of reasoning, that Unitarians not being Christians, it was truly absurd for them to commem-

orate the death of Christ by receiving the Lord's Supper: however, the Unitarians were glad to assemble round the table of their Lord, especially with such a ministering servant of their profession; and I greatly mistake if Mr. Winchester did not give an indisputable and unambiguous testimony of Christian love and forbearance in partaking with them; unhappily too, as by so doing he increased the offence before given to some of his more rigid adherents in his friendly demeanor to Dr. Priestley. Afternoons and evenings Mr. Winchester resumed his ministerial labours in his own pulpit, and afternoons Dr. Priestley was as attentive a hearer as in the morning he had been an excellent speaker.

On the same day that Dr. Priestley gave out his next Sunday's subject to be Unitarianism; after their own service it was notified that Mr. Winchester would, by desire, on that evening, defend the doctrine of the Trinity. He did preach about it to the dissatisfaction of many of his friends, and many more thought he had been peculiarly unhappy that evening in wielding the weapons of Trinitarianism. His general preaching was on the love of God, earnestly endeavoring to persuade men to obedience to the laws of their heavenly Father, on account of his great love and goodness to them.—He himself appeared to be deeply imbued with the principle of gratitude: he was very fond of plasmody, and used to delight in pacing his room for a long time together, singing the following hymn:

This God is the God we adore,  
Our faithful, unchangeable friend,  
Whose love is as great as his power,  
And neither knows measure nor end.

'Tis He is the first and the last,  
Whose hand shall conduct us safe home  
We'll praise him for all that is past,  
And trust him for all that's to come.

Your affectionate Sister,

SARAH HART.

West-Street, Waltham, March 20, 1823.

SIR—In your number for January (p. 41) you have inserted some particulars, communicated by my friend, Mr. Hart, respecting the friendly intercourse between Dr. Priestley and Mr. Winchester, when they met in Philadelphia: the following relation may render his account more interesting:

When Mr. Winchester first came to London he was known to very few. As the congregation at Worship-street was then without a pastor, we invited him to supply for us for a year as morning preacher; here he was much followed and highly approved. Afterwards he preached at Glass-House, Yard and some other places; then settled at Parliament-Court Chapel, and was attended by a large and respectable congregation, until he returned to America. His first introduction to Dr. Priestley was as follows: He wished to see the Doctor, who was in a few months to sail for America. We went together to his house at Clapton; he was not at home; Mrs. Priestley said the Doctor wished much to see Mr. Winchester, and if we would call at the Rev. Mr. Palmer's at Hackney, we should find him there. We went and were introduced to Mr. Palmer, Mr. Belsham and Dr. Priestley, who received Mr. Winchester in a most friendly manner. After an hour's interesting conversation we were obliged reluctantly to depart, as we had a previous engagement. I was much pleased with the conversation that took place between these gentlemen, and could not help wishing that such friendly meetings were more frequent.

WILLIAM TITFORD.

FROM A LONDON PAPER.

### DESTRUCTION OF THE JUGGERNAUT.

It must gratify every friend to the progress of human reason to learn, that notwithstanding the difficulties so long considered insuperable, a glorious change is effected in British India. The free press



of Calcutta has operated most powerfully in reforming the most inveterate and revolting abuses. The effect of seven native presses at work in that great city has been a triumph over Hindoo superstition in its strong hold.—During the last festival of Juggernaut, so few pilgrims were present that they were unable to drag the car. The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the idol. They now talk of removing the Rath to a more central situation. The wary priesthood have sagacity enough to perceive that they must remove the theatre of sanguinary superstition beyond the sphere of a free press—or that the bigotry of thirty centuries will disappear. To the permanent glory of our Indian administration, a large portion of the population of Bengal are receiving the rudiments of an improved system of education, while thousands of elementary works are circulating throughout our empire. Even Hindoo women, against whom widowhood and consequent burning alive are denounced for learning the alphabet, and who must not read the Vede under pain of death, have placed their daughters at the public schools. The celebrated Hindoo reformer, Ram Mohun Roy, has held public meetings at Calcutta, for the purpose of freely discussing the tenets of his religion, and exposing the cruelties practised under them.

FROM THE UNIVERSALIST MAGAZINE.  
DEATH AND IMMORTALITY.

And must I die, and see no more  
This lovely world, O Lord, of thine,  
Give all these sweet enjoyments o'er,  
And to the shades of death resign?

Why was I made with fond desire  
For these bright scenes which round me lie?  
To see in yonder globe of fire  
The image of the Deity?

And why should that mild moon so please,  
And those bright stars rejoice a heart,  
Which icy death so soon must freeze,  
And bid each charm of life depart?

Why should the breezes of the spring,  
And the gay blossoms on the trees,  
With all the winged tribes that sing,  
Have such enchanting powers to please

Thy child, O Lord, who soon must die,  
And see, and hear, and love no more?  
Can non-existence please thine eye?  
Can death and silence thee adore?

Still here are softer, fonder things,  
In children and companion dear,  
Than blossoms, or the bird that sings,  
My love to warm, engage my care.

Why dash in pieces then the vase,  
Where such perfumery is stored,  
And blot my memory from the place,  
Where I've inhaled thy sweetness, Lord?

In dying nature's stormy sea  
An anchor to the soul is cast  
And visions of eternity  
Present a rich and long repast.

Then when in death I close these eyes,  
And to his power my heart resign,  
May hope's immortal star arise,  
And shed its cheering rays divine.

H. B.

FROM THE EMPORIUM.

## THERE IS A VOICE.

The sun is up—the flowering spring  
Has gone abroad upon the earth,  
And birds are out upon the wing,  
To greet the joyous season's birth—  
Yet there's a voice in every hour,  
In every plant, in every flower—  
I hear it still by night and day,  
It bids me rise, and haste away

Yon beauteous sun will swiftly set—  
The Spring will fly—the flowers decay—  
The birds their minstrelsy forget—  
And I shall be as mute as they—  
There is a voice in waning years,  
There is a voice in memory's tears—  
I count my warnings one by one,  
Time hastens, and I must be gone.

If it be true, that men of strong imaginations are usually dogmatists, and I am inclined to think it is so, it ought to follow that men of weak imaginations are the reverse; in which case, we should have some compensation for stupidity. But it unfortunately happens that no dogmatist is more obstinate, or less open to conviction, than a fool; and the only difference between the two would seem to be this, the former is determined to force his knowledge upon others; the latter is equally determined that others shall not force their knowledge upon him.

☞ The communications of "R. C\*\*\*\*" and "Lot" are received, and will receive early attention.

☞ The Editor of "Zion's Herald" may expect that due notice will be taken of his illiberal and uncandid remarks, in our next number.

## MARRIED,

In Newport, Mr. John Sherman, to Miss Eliza Lake.

In Rome, N. Y. 17th inst. Mr. Hosea Carpenter, to Miss Susan R. Draper, both of this town.

## DIED,

In this town, on Sunday morning last, Mrs. Elizabeth Marvin, wife of Mr. Richard Marvin, in her 85th year.

On Tuesday morning last, Capt. Samuel Soul, in his 78th year.

Same day, Elizabeth L. youngest daughter of Maj. Isaac Sawin.

On Sunday, Mary-Eliza, only child of Mr. Hamilton Warring, aged 5 months.

"Spare us, O Lord, aloud we pray,  
Nor let our sun go down at noon:  
Thy years are one eternal day,  
And must thy children die so soon!"

On Wednesday morning, Daniel Aborn, son of Mr. Charles L. Bowler, aged 1 year and 4 months.

On the 21st inst. Mr. Prince Sanford, aged 85.

On the 27th inst. Stephen L. infant son of Mr. Stephen Millard, aged 16 days.

In Smithfield, 22d inst. suddenly, from the effects of the warm weather, at the house of Mr. Samuel Aldrich, Mr. Stephen Horton, Jr. of Milton, Mass. aged 47.

In Scituate, 28th ult. Mrs. Catherine Fish, wife of Elihu Fish, Esq. aged 66 years. The character of Mrs. Fish, for industry, economy and domestick enterprise, was seldom if ever equalled. Although

provident in all her household concerns, she was remarkably characterized for her feeling and courteous liberality to such as she believed to be in distress; nothing doubting but that the "bread cast upon the waters shall be gathered again after many days." She has left a disconsolate husband to mourn her loss.

In Attleborough, on Thursday, 21st inst. after a short illness, Mr. Benj. Cozzens, formerly of this town, in the 70th year of his age.

## CLOSING REMARKS.

From the commencement of the CHRISTIAN TELESCOPE it has been the aim of the Editor to pursue a mild and charitable course, and to withhold from none that respect which their good christian deportment merited. He is far from believing that *pure and undefiled religion* is the exclusive property of any denomination: And while he considers it a religious duty to oppose the errors of a vast many denominations, he is at the same time possessed of the fullest conviction, that he cannot discharge the duties of a christian without extending the hand of fellowship to all those who walk according to the wholesome rules prescribed by the gospel of Christ.

How far he has acted up to the rules which he had marked out for himself in conducting the editorial labours of the *First Volume* of this paper, is left for its numerous readers to decide.

He tenders his sincere acknowledgments to all those who have favoured him with *original* and *selected* communications for the columns of this paper, and earnestly solicits a continuance of their favours.

Looking to that divine Being, from whom is every good and perfect gift, he hopes to be able, in all his future editorial labours, to merit the approbation of the friends of truth; and above all, to keep a conscience void of offence.

## TO SUBSCRIBERS.

The First Volume of the Telescope is now closed; and the Subscribers may expect to receive the title page and index in a few days, as they are, already, partly in type. The Publisher expects that those who have not yet made remittance for their papers will forward the money without delay, as it is necessary that he should receive the amounts due, to enable him to provide materials for the next volume, and *pay the craft their wages*.

He understands that a few individuals have so far miscalculated as to expect the postage of their papers to be paid by the Publisher. A moment's reflection, however, must convince them that this calculation is marked with peculiar extravagance: For were he to do this, he would lose all his profits, and be under the necessity of discontinuing the paper altogether. Such a course has never been adopted by any printer in the United States.

☞ All Postmasters and Universalist Preachers are requested to act as Agents, in obtaining subscribers for the Telescope, and to receive payment. Agents will be allowed every eleventh copy.

☞ Should the number of subscribers be increased so as to warrant it, the paper will be enlarged.

☞ On hand, and for sale at this office, a number of copies of the CHRISTIAN TELESCOPE, Vol. 1.

☞ Wanted, a suitable person to collect subscribers. Apply at this office.



# CHRISTIAN TELESCOPE.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."

EDITED BY REV. DAVID PICKERING.

VOL. II.

FROM AUGUST, 1825, TO AUGUST, 1826.

PROVIDENCE:

PRINTED AND PUBLISHED BY B. CRANSTON.



# INDEX

## TO THE SECOND VOLUME OF THE TELESCOPE.



<b>A</b>		Candour	102	Fanatical Preaching	172	Melancholy Occurrence	35
Address to Patrons	1	Conditionality	ib.	Frequency of Religious Meetings	175	Miracle	59
Atheist convinced	11	Cheap Salvation	103	<b>G</b>		Mother	36
Associations	20	Charity	104	Genius of Universalism	14	Man	108
Ambition	27	Creation	109	Grievous Wolves	37	Mammon of Unrighteousness	111
Advantages of Universalism	42	Conference Meeting	110	Grave Yard	40	Murder and Suicide	113, 117
Athanasian Creed	60	Clergyman's Life	112	Good Maxim	92	Mysterious Circumstance	128
Attempts to convert the Natives	63	Calvinistic Liberality	114	Gentle Hint	172	Missionary Spirit	139
Ambition	67	Church before the Reformation	115	Greek Criticism Eph. iii. 21.	178	Methodist Liberality	140
Address before the Berean Society	90	Conclusive Arguments	120	Gross Deception	185	Modest Hint	158
and 93		Calvinism Disproved	126, 129, 133	God's Justice	188	Mnason to Rev. Jacob Wood	158
Address to Believers	94	137, 141		<b>H</b>		More Suicide	159
An Old Maxim	113	Cure for Hooping Cough	136	Hope thou in God	45	Methodist Episcopal Church	162
Arminianism	126	Chatham's Testimony	147	Honest Confession	72	Memorial to N. Y. Legislature	163
Are there few that are saved	134	Complaining	148	Harmony of Justice and Mercy	95	Methodism and Freemasonry	164
All punishment limited	140	Conviction	153	Human Immortality	107	Mnason—Reply to	169
Awful warning	157	Clergyman reproved by an Infidel	156	Heresies	112	Melchisedeck—Priesthood of	179
Attempts at Conversion	168	Conversion	161	Hope	118	Mnason to Rev. Jacob Wood	182
A reasonable request to the Doctors	187	Christianity	168	Hymn Book—Mr. Sewall's	141, 149	Mnason—Reply to	189
Arminius versus Calvin	189	Criticism on the word <i>Aion</i>	175, 178	150, 166, 167		<b>N</b>	
A priest-ridden Town	192	Curtain Lectures	195	Human Frailty	157	New Association	28, 56
Adams, John, is no more	200	Conversion of the Jews	199	Hereditary and Total Depravity	159	New City of Refuge	ib.
Asylum for Drunkards	203	Charity	200	Hale—Lord, Chief Justice	188	New Method of increasing Salaries	68
Anecdotes	8, 27, 40, 48, 52, 55	<b>D</b>		<b>I</b>		Nature Proclaims a God	69
72, 83, 84, 92, 96, 104, 115		Davidites	63	Intended Inquisition	22	New Associations	76
116, 128, 132, 135, 135, 136		Dedication	79	Intemperance	24	do. Parish	83
140, 144, 147, 152, 155, 164		Dogmatical Spirit	80	Interesting Letters	25, 29, 33	Nantucket	98
175, 184, 203		Dedication	83	Importance of Investigation	37	National Philanthropist	153
<b>B</b>		Don't wrong Yourself	84	Important Questions	63	New Publication	178
Balfour's Request	20	Dedication of the Chapel	86	Irresolution	80	New Society	182
Backbiters	40, 112	Doctrines of the Cross	87	Interpretator	98, 101, 109	National Jubilee	197
Baptist immorality	71	Dedications	96	Inquiries of "L. G."	113	Nicety of the Law	203
Benefits of Contemplation	85	Disturbance of Public Worship	99	Influence of Orthodoxy	115	New Meeting-House	207
Berean	106	Duty of Youth	104, 111	Intemperance	ib.	<b>O</b>	
Benevolent plan	114	Deception	106	Installation	155	Obituary of John Wallace Rich	20
Beautiful extract	115	Do not injure my Father	112	Impositions of the Clergy	184	Obstructions to Truth	53, 50
Bible, Missionary, Education and Tract Societies	131	Do Something	ib.	Internal Evidence of the Scriptures	188	Origin of Whitsuntide	64
Beautiful Allegory	132	Divine Impartiality	119	Innovations	194	Orthodox Circular	75
Blasphemy	156	Devil a good Paymaster	144	Infidelity	197	Ostentation and Humility contrasted	77
Bring up a Child in the way he should go	160	Death-bed Repentance	155	Is Saul among the Prophets	203	Orthodox Confession	83
Bigotry and Priestcraft Exposed	162	Detraction Exposed	186	Important Considerations	207	Orthodox Assertions	130
Burning of Hell	167	Divine Goodness	187	<b>J</b>		On the Death of Friends	135
By this craft we have our wealth	171	Distinguished Liberality	192	Job—Character of	31	Oaths	147
Ballou on atonement	191	Dialogue between a Calvinist and a Universalist	140	"J. W." versus Balfour	89, 97, 105	Obituary, Madam D. Deering	164
Brief Reply to Z. Y. X.	193	<b>E</b>		Judicial Weakness	106, 110	Opinions	175
Bed of Death	202	Excommunication	16	Jews Society	187	Obituary of Capt. Joseph Peck	176
<b>C</b>		Extract	36, 135	Jefferson—Thomas is no more	200	do. Joseph Field	ib.
Characteristics of a Christian	61, 65	Economy in Sermonizing	64	<b>K</b>		Ordination	194
Confession of an Infidel Philosopher	5	Endless Misery	75	Kinsman's—Rev. A. Recantation	180	Original Sin	199
Chaff and Wheat	8	Epistolary	79	<b>L</b>		Old Times and Modern Times	200
Censoriousness	10	Extract	88	Letter to Rev. Mr. Leonard	1	Observance of the Sabbath	205
Circular	22	Eternal Punishment	91	do. Editor of Zion's Herald	2	<b>P</b>	
Calvin versus Arminius	23	Elegant Extracts	116	do. Rev. Mr. Williams	13	Punctuality	8
Christian Visitant Society	24	Excellence of the Scriptures	134	Licentious Doctrine	38	Power of God	11
Chamber of sickness	31	Education	156	Loveliness of Woman	56	Popular Religion	ib.
Christian Liberality	34	Encouraging	167	Light Springing up in the South	59	Philanthropist	12
Candid Examiner	39	Errors Corrected	174	Liberality Rewarded	72	Popish Articles of Faith	15
Charity	46	Exposition of Hebrews vii. 3.	179	Letters	89	Providential	16
Correction	48	Errors in the Church	179	Latimer	103	Proposals	27, 28, 132, 156, 208
Conflicting Opinions	ib.	Elias Smith	179	Law Religion	116	Proceedings of the Convention	44
Conversion in the ministry	ib.	Extract from Rev. James Wilson's Reply to Ely	199	Licentious Tendency of Error	120	Prayers Requested	ib.
Church and State	52	Editorial Notice	206	Laudable and Uncommon Munificence	159	Practice Better than Theory	57
Contentment	57	<b>F</b>		Letter to a Friend	165	Precepts of Christianity	60
Cornwall mission School	59	False Piety	19	do. Remarks on	165	Persecution	61
Character of Christianity	59	Franklin's Will—Dr. Benjamin	31	Loss of a whole Mission Family	169	Public Worship	65
Calvinism	67	Female Weakness and Taste	64	do. Remarks on	169	Patience Under Afflictions	69
do. and Universalism contrasted	70, 73	Fragments	71	Look at This	171	Prayer	94
Clerical Joke	80	Female Education	80	"L's" Request	185	Profession of Belief	ib.
Court of Death	83	French Preacher	88	do. Reply to	190	Preaching Christ	105
Christian Principle	ib.	Faith	115	Legislative Intolerance	199	Profitable Extract	107
Christmas Effusions	99	Fire and Water	136	Love Inconsistent with Partial Grace	202	Profane Swearing	118
		Fine Idea	148	<b>M</b>		Purgatory	147
		Forgiveness	152	Mystery	21	Pardon	149
						Penn. Wm. a Unitarian	152
						Profane Swearing Unfashionable	191



# INDEX.

Prophetic Dew Drops	200	Short Sermons	67, 70, 75	Uncharitable Remarks	175	From the Italian	108
Philosophy and Christianity Contrasted	202	Shortness of Time	82, 85, 97	Utica Convocation	194	Friendship	114
Q		Social Worship	77	Universalist Convention	194	Female Pilgrim	188
Question	128, 132	Spunging Scheme	88	Unitarian Missions	206	Gospel Worship	24
R		Swear not at all	107	V		Hymn	100
Remarks on Mr. Pickering's Letter	2	Supreme Court	118	Violation of Confidence	4	Heaven	128
Review of Mr. Fisk's Examination	3	Spirit of Orthodoxy	140	Victims of the Inquisition	7	Hope	131
6, 10, 14, 17, 30, 35, 39		Salvation and Restoration Distinguish-	143	W		Immortality of the Soul	72
41, 47, 50, 54, 58, 74, 78		ed	146	Wickliff's Translation	19	Keep thy Foot from Evil	4
Religion	80, 14	Spirit of Missions	154	Winchester's Works	40	Know that I am God	207
Reply to B*****	81, 21	Salvation	182	Whence is Evil	49	Leaving a Father's House	120
Rockingham Association	32	Second Reply to Mnason	189	What is Truth	87	Lines written in Sickness	180, 128
Reply to Plain Truth	45	Southern Association	191	Why do you Preach	97	Lines	160
Rules and Maxims	64	Solemn Appeal	192	What is Religion	155	Love of God	184
Religious Confidence	70	Syrian Woman	200	Well done Massachusetts	156	Madness	16
Reflections for Saturday Evening	81	Suicide	200	Wood—Rev. Jacob to Mnason	169	Memory	168
do. for New Year	85	Singular Trial	204	Webster—John Recantation	178	Neglect	79
Rejection of the Title D. D.	100	T		What is God's Justice	188	On a Young Man who Died at Sea	28
Reformation—how effected	103	Total Depravity	59, 9, 5	Wood—Rev. Jacob to Mnason	189	On hearing Mr.—Preaching the ter-	
Religious Bigots	110	Tippler	7	Winchester—Rev. Elhanan	183	rors of the Law	36
Reproof	112	Things that I have never seen	21	We love him because he first loved us	198	On John vi. 16.	108
Reply to "L. G."	117, 121	Triumph of Faith	26	Z		Ode by H. J. Finn, Esq.	204
	127, 138	To believers in endless misery	105	Zealous Fanatic	156	Parting of three Indians	32
Reason and Revelation	120	Third Time	111			Prayer	92
Remarks on Psalm cxxxiii. 1.	125	To Backbiters	112	POETRY.		Profane Swearing	118
Religious Confidence	129	Toleration	124	Address to the Deity	39	Religion	104
Raising the Wind	132	The Press	135	Acrostic	91	Rain Bow	121
Remarks on Acts xvii. 25	145	The human mind in pursuit of Truth	136	Address to the Deity	94	Religious Satire	178
R. C*****'s Request	ib.	The truth as it is	138, 142	A Monster	98	Reflections in a Grave Yard	194
Remarks on Psalm lvii. 21.	146	Things which excite Suspicion	151	Altar of Devotion	144	Sluggard's Address to Time	20
Revival	153	To the Public	167	A Saviour's Love	158	Slander	114
Resignation	164	Theological Seminaries	172, 192	Agricultural Hymn	172	Sectarian Creeds	162
Repentance	165	To the Editor of the Christian Watch-	173, 177, 181, 185	Burning of the Chapel	111	Suggested by a Shower	190
Reflections on "Letter to a Friend"	170	man	173, 177, 181, 185	Bible of Nature	148	Song of Praise	198
	176	Thanksgiving	174	Contentment	12	The happy Mother	48
Remarks on I Peter iii. 8, 9.	176	The God of Nature	188	Consumption	52	The Sacrifice	56
Remarks on Romans vii. 3.	179	Timothy	191	Conversion	64	The Farewell	60
Recantations	183	To our Patrons	202	Charity	68	Time	136, 104
Reply to "L."	190	Typhus Fever	203	Christmas	82	The Little Graves	116
Religious Freedom	197	To our Patrons	206	Consolations of the Gospel	118	The Crucifixion	144
Remarks on Romans xii. 9.	205, 201	U		Christ my Hope	167	The Widow and her Son	154
S		Universalism	53	Death of Mrs. Allen's Child	19	The Jubilee	198
Strictures on Mr. Badger's Remarks	2	Useful Hints	112	Dying Christian	96	To a Friend in Affliction	204
Sectarian Artifice	7	Universalism Disproved	122	Despair	176	What is Life	164
Strange things under the Sun	12	do. Reply to	123	Eliza to Ellen	139	What in me is dark	99
Sophistry	18	Unitarians and Universalists	143	Ellen to Eliza	151		
Strange Thing	26	Unity of Christians	148	Faith, Hope and Charity	8		
Social Worship, agreeable	40	Universalism Licentious	161	Funeral Hymn	84		
Saturday Evening	55						
Soliloquy of a dying Universalist	62						